The Crucifixion, Death and Burial of Jesus Christ
(Article)

When Jesus had received the sour wine, He said, ***"It is finished."*** And bowing His head, He yielded up His spirit.
John 19:30 (BSB)

Introduction:

Following His triumphal entry, His arrest in the Garden of Gethsemane, several religious and civil trials, Jesus Christ accomplishes His divine mission at His crucifixion, death and burial outside the city walls of Jerusalem, prior to His resurrection and ascension. (1) As recorded in all four Gospels (Matthew 27:27-66; Mark 15:16-47; Luke 23:26-56 and John 19:16-42) these events center on Jesus' being put to death by crucifixion by the Romans. (2) Crucifixion, as practiced by Phoenicians, Egyptians and then by the Romans is among the most cruel forms of death known to mankind; While Roman citizens at the time were mainly exempt from this kind of execution, since it was recognized as shameful, it was mainly applied only to the worst slaves and criminals in antiquity. (3) Notably, the crucifixion of Jesus is also recorded by non-Christian writers, such as Josephus and Tacitus, providing extrabiblical records to the factuality of the event. (4)

Nevertheless, the time of Jesus' death (at Passover) provides a glimpse into the prophetic and sacrificial nature of the biblical account, pointing to the unique work of Jesus Christ as fulfilling the Passover sacrifice (Luke 22:15), mentioned by John the Baptist (John 1:29) and especially by the Apostle Paul: "For Christ, our Passover Lamb, has been sacrificed" (1 Corinthians 5:7). (5) The Scripture of Jesus' finished work on the cross, (see opening verse above), its magnitude and theological implications are at the heart of this article. As such, the following investigates these events in a threefold manner - following the events as recorded in the Gospel of Matthew (Matthew 27:27-66) - first, the crucifixion of Jesus; second, the death of Jesus Christ; and third, the burial of Jesus Christ.

The Crucifixion of Jesus Christ

Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company around Him. They stripped Him and put a scarlet robe on Him. And they twisted together a crown of thorns and set it on His head. They put a staff in His right hand and knelt down before Him to mock Him, saying, “Hail, King of the Jews!” Then they spit on Him and took the staff and struck Him on the head repeatedly.
Matthew 27:27–30 (BSB)

Commentary:

Leading up to the crucifixion of Jesus, we learn more about the preceding events as recorded here in Matthew (also in Mark 15:16-19) in which - subsequent to Pontius Pilate ordering the execution of Jesus - the Roman soldiers mocking Him. Having been already scourged (Matthew 27:26; Mark 15:15; John 19:1) an act that often causes death, due to its severity (6) Jesus suffers further indignities as He is mocked in the Praetorium (the palace of the Roman governor) (v.28-30) being robed, crowned with thorns, putting a staff in His right hand; mocking Him saying “Hail, King of the Jews,” (7) along with physical assault (v.30). After this they lead Him away for crucifixion (v.31).

Along the way they found a man from Cyrene, named Simon, and they forced him to carry the cross of Jesus. And when they came to a place called Golgotha, which means The Place of the Skull, they offered Him wine to drink, mixed with gall; but after tasting it, He refused to drink it. When they had crucified Him, they divided up His garments by casting lots. And sitting down, they kept watch over Him there. Above His head they posted the written charge against Him: THIS IS JESUS, THE KING OF THE JEWS. Two robbers were crucified with Him, one on His right hand and the other on His left. And those who passed by heaped abuse on Him, shaking their heads and saying, “You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!” In the same way, the chief priests, scribes, and elders mocked Him, saying, “He saved others, but He cannot save Himself. He is the King of Israel! Let Him come down now from the cross, and we will believe in Him. He trusts in God.

Let God deliver Him now if He wants Him. For He said, ‘I am the Son of God.’ ” In the same way, even the robbers who were crucified with Him berated Him.
Matthew 27:32–44 (BSB)

Commentary:

This segment provides further insight into the crucifixion of Jesus Christ (which is also recorded in the other Gospels). (8) As He struggles along the way - on what is today thought of as the *Via Dolorosa* (“Sorrowful Way”) - Jesus is so weak from the prior physical abuse, unable to carry His cross at this point, that the soldiers force a man named Simon of Cyrene to carry Jesus’ cross (also in Mark 15:20-21; Luke 23:26, but not mentioned in John), as Jesus is still able to warn a group of bewailing women about God’s judgment on Jerusalem (only recorded in Luke 23:27-31). (9) Having reached the place of His crucifixion (v.33) outside the city of Jerusalem, we learn that the place is called “Golgotha” in Aramaic, Latin: Calvary. (10)

In v.35 Jesus is crucified by the Roman soldiers who are overseeing the execution and cast lots as they are dividing up His garments. The Gospel of John provides more details on the reason for this casting of lots (John 19:23-24) along with explaining the Scripture of it, since Old Testament prophetic Scripture is fulfilled here (Psalm 22:18) emphasizing the sovereignty of God’s purpose in the event. (11) The sign placed above Christ’s head (v.37), presenting the charge against Him reads:

> Above His head they posted the written charge against Him:
> THIS IS JESUS, THE KING OF THE JEWS.
> Matthew 27:37 (BSB)

What is significant here is that, even though the Jewish leaders protest to Pilate about the sign written in Hebrew, Latin and Greek (as recorded only in John 19:19-22) to no avail, Pilate, unbeknownst to him, becomes an instrument of God’s sovereign will being accomplished, since Jesus’ own prophetic fulfillment (“I, when I am lifted up from the earth, will draw everyone to Myself” in John 12:32) is accomplished here, since Jesus (as we witness in His resurrection later) is the true King of *both*: Jews and Gentiles. (12)

In v.38 the two men crucified with Jesus are referred to as *lēstai* (that is ‘revolutionary bandits’) or simply, “robbers.” (13) As the first three hours of Jesus’ suffering on the cross continue, He is also mocked and insulted by passersby (v.39-40), chief priests, scribes and elders (v.41-43), as well as the

two robbers (v.44). However, one of the robbers has a change of heart (recorded only in Luke 23:39-43) and Jesus extends His divine forgiveness to the repentant man. (14) Likewise, as recorded only in Luke 23:34, Jesus extends His forgiveness as He prays for those who are acting out of ignorance, emphasizing His boundless mercy and grace towards sinners, in contrast to the sneering, mockery and blaspheming of the passersby and Jewish leaders. (15)

The Death of Jesus Christ

From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, ***“Eli, Eli, lema sabachthani?”*** which means, “My God, My God, why have You forsaken Me?” When some of those standing there heard this, they said, “He is calling Elijah.” One of them quickly ran and brought a sponge. He filled it with sour wine, put it on a reed, and held it up for Jesus to drink. But the others said, “Leave Him alone. Let us see if Elijah comes to save Him.” When Jesus had cried out again in a loud voice, He yielded up His spirit.
Matthew 27:45–50 (BSB)

Commentary:

As we read here about the last three hours of Jesus’ suffering before His death, we learn about darkness falling in the early afternoon, which Luke records as the sun ceasing to shine for this period (Luke 23:45) an unexplained incident. (16) It is at this point, close to His death that Jesus is crying out to God the Father, “My God, My God, why have You forsaken Me?” which leads some bystanders to conclude, Jesus is calling for the Old Testament prophet Elijah to save Him (v.46-49). (17)

When Jesus had cried out again in a loud voice, He yielded up His spirit.
Matthew 27:50 (BSB)

Before Jesus dies, there are other incidents that take place, not recorded in Matthew, but in the other Gospels. For example, John's Gospel records Jesus' interaction with His mother, and "the disciple whom He loved" (John 19:25-27) as well as more details in His words, just before His death (John 19:28-30).

Here, it is helpful to consider Jesus' seven last words, in a probable order of utterance: One, "Father, forgive them for they do not know what they are doing" (Luke 23:34) shows Jesus' love for enemies, even as they are killing Him, providing an opportunity for repentance. Two, "Truly I tell you, today you will be with Me in Paradise" (Luke 23:43) which is Jesus' promise to the repentant thief, and all of us believers, that at our death we will be immediately "absent from the body, present with the Lord" (2 Corinthians 5:8). Three, "Woman, here is your son" and "Here is your mother" (John 19:26-27) reveals Jesus' concern for His next of kin. Four, "My God, My God, why have You forsaken Me?" best to be interpreted literally, revealing Jesus' sense of divine abandonment as human being, while His divine nature remains, showing that God is paying the price for us fallen sinners Himself. Five, "I am thirsty" (John 19:28) shows us Jesus has accomplished His mission, and is fulfilling Old Testament Scripture at the same time. Six, "It is finished" (John 19:30) indicates the spiritual truth, that even while His earthly life is over, His atoning sacrifice and death for the sins of all Christians is accomplished. Seven, "Father, into your hands I commit My Spirit" (Luke 23:46) echoes Psalm 31:5, which reveals Christ's trust and surrender to God the Father, even in the seeming absence of the Father. (18) As Jesus accomplishes salvation, and releases His Spirit (John 19:30) we realize that even here, no one takes Christ's life, since He willingly surrenders it (John 10:11, 15, 17-18; 15:13). (19) Scripture has been fulfilled.

At that moment the veil of the temple was torn in two from top to bottom. The earth quaked and the rocks were split. The tombs broke open, and the bodies of many saints who had fallen asleep were raised. After Jesus' resurrection, when they had come out of the tombs, they entered the holy city and appeared to many people. When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified and said, "Truly this was the Son of God." And many women were there, watching from a distance. They had followed Jesus from Galilee to minister to Him. Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's sons.
Matthew 27:51–56 (BSB)

Commentary:

Going back to Matthew, we learn about the temple curtain being torn in two from top to bottom and an earthquake occurring (v.51). The curtain at the Jerusalem temple was 60 feet by 30 feet and about 5 inches thick, so here something supernatural is taking place. (20) The opening of the tombs and the raising of the saints after Jesus' resurrection (v.52-53) is something of a mystery, and yet these events are an encouragement for Christians to endure persecution, even to the point of death, since like Jesus all of us believers will be raised (see Ezekiel 37:7, 12-13; Daniel 12:2). (21) While there is mystery here, and the supernatural prevails, the Bible assures us that the general resurrection has been initiated, a new age has dawned (1 Corinthians 15:20). (22)

In addition, the centurion's testimony, "truly this was the Son of God" (v.54) is astonishing, since He is a Gentile. (23) While many onlookers depart from the scene disappointed (Luke 23:48), others remain at the scene, notably, many women (Matthew 27:55-56), who will be important eyewitnesses later on.

It was the day of Preparation, and the next day was a High Sabbath. In order that the bodies would not remain on the cross during the Sabbath, the Jews asked Pilate to have the legs broken and the bodies removed. So the soldiers came and broke the legs of the first man who had been crucified with Jesus, and those of the other. But when they came to Jesus and saw that He was already dead, they did not break His legs. Instead, one of the soldiers pierced His side with a spear, and immediately blood and water flowed out. The one who saw it has testified to this, and his testimony is true. He knows that he is telling the truth, so that you also may believe. Now these things happened so that the Scripture would be fulfilled: "Not one of His bones will be broken." And, as another Scripture says: "They will look on the One they have pierced."
John 19:31–37 (BSB)

Commentary:

In this astonishing segment (recorded only in John), we are still following along the events taking place as Jesus is already dead. Here (v.31-32), we see the hypocrisy of the Jewish authorities, who are only concerned about not spiritually polluting the "High Sabbath" and therefore ask Pilate to have the legs of the crucified men broken to hasten death, and remove the

bodies, because in the Old Testament, Deuteronomy 21:22-23 prohibited that executed criminals should remain on a tree overnight. (24)

The breaking of the legs (‘crurifragium’) is applied by the soldiers to both men on either side of Jesus, but no to Jesus, since they realize He is already dead (v.33). (25) In v.34 we read that a soldier pierces the side of Jesus with a spear, causing blood and water to flow out. The suddenness (“immediately” in v.34) confirms that Jesus is fully human and is dead at this moment. (26)

What is important here, is that along with Old Testament prophecy being fulfilled (Psalm 34:20; Zechariah 12:10-14) the combined facts of the soldiers discovering Jesus to be dead (v.33), water and blood coming out of His side (v.34), the Apostle John’s testimony (v.35) and the subsequent burial ritual (John 19:40-42) serve as confirmation that Jesus is truly dead, in preparation for the miracle of Christ’s resurrection. (27)

The Burial of Jesus Christ

When it was evening, there came a rich man from Arimathea named Joseph, who himself was a disciple of Jesus. He went to Pilate to ask for the body of Jesus, and Pilate ordered that it be given to him. So Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut into the rock. Then he rolled a great stone across the entrance to the tomb and went away.
Matthew 27:57–60 (BSB)

Commentary:

As we continue to follow the events as recorded in Matthew, we gain additional insight of Jesus’ burial. At this point, we learn about Joseph of Arimathea, a wealthy man and a disciple of Jesus, as well as a “prominent member of the Jewish religious council” (Mark 15:43) who courageously goes to Pilate to ask for Jesus’ body, which is granted him (v.57-58) - notably, only the Gospel of John tells us that Joseph was aided by the Pharisee Nicodemus in the burial procedure (John 19:38-42). (28)

Combining the records of John’s Gospel, with what we read about here (v.59-60) we realize the kindness, piety and act of love towards Jesus, as

Joseph (and Nicodemus) wrap Jesus in “clean linen cloth” (v.59), placing the body in Joseph’s “own new tomb” rolling a “great stone” (v.60) in front of it. (29) As this happens, additional Old Testament prophecy is fulfilled (Isaiah 53:9). Additionally, the witness of two women looking on, confirms the exact location of the tomb (v.61).

The next day, the one after Preparation Day, the chief priests and Pharisees assembled before Pilate. “Sir,” they said, “we remember that while He was alive that deceiver said, ‘After three days I will rise again.’ So give the order that the tomb be secured until the third day. Otherwise, His disciples may come and steal Him away and tell the people He has risen from the dead. And this last deception would be worse than the first.” “You have a guard,” Pilate said. “Go, make the tomb as secure as you know how.” So they went and secured the tomb by sealing the stone and posting the guard.
Matthew 27:62–66 (BSB)

Commentary:

Recorded only in Matthew, we learn about the Jewish leaders coming to Pilate requesting guards to be placed at Jesus’ tomb, to prevent His disciples from stealing Christ’s body and then deceptively claiming Christ had risen from the dead (v.62-66). Pilate complies with their request, telling the chief priests and Pharisees to “make the tomb as secure as you know how” (v.65) and the tomb is sealed and a guard posted (v.66).

As Jesus does rise from the dead as He said He would, leaving the tomb empty, the same people here later on attempt to use the story of a stolen body, to explain the apparent cover up (Matthew 28:11-15), a plan that backfires, since this action as recorded in v.62-66, ‘seals the deal’ on the forthcoming false story of the stolen body. (30)

At this point, it is helpful to consider some of the prophecies that have been fulfilled, surrounding the crucifixion, death and burial of Jesus Christ. Following the events, as recorded in the Gospel of John, we gain a better understanding of Jesus as the ‘suffering servant’ and the sinless ‘Lamb of God’ who becomes the ultimate sacrifice for all believers (31):

New Testament	Old Testament
John 19:24	Psalm 22:18
John 19:28	Psalm 22:15
John 19:29-30	Exodus 12:22
John 19:30	Isaiah 53:12
John 19:31	Deuteronomy 21:22-23
John 19:34-35	Ezekiel 36:26-27/ Zechariah 12:10
John 19:36	Exodus 12:46

Furthermore, there are many parts of Jesus’ death that can be seen as fulfillment of Old Testament prophecies (32):

	New Testament	Old Testament
Jesus’ obedience to God the Father	John 18:11	Psalm 40:8
Jesus announces His own death	John 18:32	Numbers 21:8, 9
Jesus dies in the place of His kinsmen	John 18:14	Isaiah 53:4-6
Jesus dies with evildoers	John 19:18	Isaiah 53:12
Jesus dies innocently	John 19:6	Isaiah 53:9
Jesus is crucified	John 19:18	Psalm 22:16
Jesus is buried in the tomb of a rich man	John 19:38-42	Isaiah 53:9

Conclusion:

The crucifixion, death and burial of Jesus Christ stand out in many different ways. First, as seen, the death of Christ on the cross is sacrificial, which means that as Savior (‘Messiah’), Jesus reconciled all who will ever believe in Him to Himself (verified by His resurrection following these events) a viewpoint that especially informed the theology of the Apostle Paul (1 Corinthians 1:17; Ephesians 2:16; Galatians 2:20; Galatians 3:13) who converted from strict Judaism to Christianity. (33)

Also, the events surrounding Christ’s work on the cross, are beyond being merely incidental, such as the inscription Pontius Pilate (the Roman governor at the time) places above Jesus on the cross (John 19:19-20) in Hebrew (likely Aramaic), Latin and Greek pointing to the universality of Jesus’ atonement on the cross, removing the sin of all believers (Jews and Gentiles alike). (34)

Likewise, Christ’s death is not just something that happened to Him, but the Gospel accounts indicate He died at His own chosen time in a voluntary way. (35) Jesus’ work on the cross, along with the supernatural events (such as darkness falling and an earthquake, the Temple curtain torn and tombs opened) reveals Christ’s victory over the cosmic powers of darkness and evil. (36) Significantly, Jesus’ work on the cross is the ultimate victory over Satan (the devil) and death, since in taking upon Himself God’s penalty of death, He has broken the stronghold Satan has over unbelievers - certified by the resurrection of Christ by God the Father on the third day, following the crucifixion. (37)

Finally, the amount and variety of Old Testament prophecies fulfilled before, during and after Christ’s death, are remarkable and theologically significant, as we are reminded of the Old Testament Passover Lamb with unbroken bones (John 19:36; Exodus 12:46) among many others. (38) Having accomplished His God-given work of salvation, Jesus lays down His life on His own initiative, calling all who will ever believe in Him as God-incarnate and His subsequent resurrection, to be part of Him and His eternal Kingdom. (39)

Appendix A

(More details in suggested sequence)

Event	**Location**	**Matthew**	**Mark**	**Luke**	**John**
Jesus is mocked by Roman soldiers	Jerusalem	27:27-30	15:16-19	***	***
Jesus is led to	Jerusalem	27:31-34	15:20-	23:26-	19:16-

Golgotha			23	32	17
Jesus on the cross (events of first 3 hours)	Golgotha	27:35-44	15:24-32	23:33-43	19:18-27
Jesus on the cross (events of last 3 hours)	Golgotha	27:45-50	15:33-37	23:44, 46	19:28-30
Events surrounding the death of Jesus	***	27:51-56	15:38-41	23:45, 47-49	***
The burial of Jesus	Jerusalem	27:57-61	15:42-46	23:50-54	19:31-42
The sealing of the tomb	Jerusalem	27:62-66	***	***	***
The women watch	Jerusalem	***	15:47	23:55-56	***

Appendix B

(Bible Passages)

The Soldiers Mock Jesus

(Isaiah 50:4–11; Mark 15:16–20; Luke 22:63–65; John 19:1–15)

27Then the governor’s soldiers took Jesus into the Praetorium and gathered
the whole company around Him. 28They stripped Him and put a scarlet robe
on Him. 29And they twisted together a crown of thorns and set it on His head.
They put a staff in His right hand and knelt down before Him to mock Him,
saying, “Hail, King of the Jews!” 30Then they spit on Him and took the staff
and struck Him on the head repeatedly.

31After they had mocked Him, they removed the robe and put His own
clothes back on Him. Then they led Him away to crucify Him.

Matthew 27:32–66 (BSB)

The Crucifixion

(Psalms 22:1–31; Mark 15:21–32; Luke 23:26–43; John 19:16–27)

32Along the way they found a man from Cyrene, named Simon, and they
forced him to carry the cross of Jesus.

33And when they came to a place called Golgotha, which means The Place of
the Skull, 34they offered Him wine to drink, mixed with gall; but after tasting
it, He refused to drink it.

35When they had crucified Him, they divided up His garments by casting lots.
36And sitting down, they kept watch over Him there.

37Above His head they posted the written charge against Him:

THIS IS JESUS,
THE KING OF THE JEWS.

38Two robbers were crucified with Him, one on His right hand and the other
on His left.

39And those who passed by heaped abuse on Him, shaking their heads 40and
saying, “You who are going to destroy the temple and rebuild it in three days,
save Yourself! If You are the Son of God, come down from the cross!”

41In the same way, the chief priests, scribes, and elders mocked Him, saying,
42“He saved others, but He cannot save Himself. He is the King of Israel! Let
Him come down now from the cross, and we will believe in Him. 43He trusts in
God. Let God deliver Him now if He wants Him. For He said, ‘I am the Son of
God.’ ”

44In the same way, even the robbers who were crucified with Him berated
Him.

The Death of Jesus

(Psalms 22:1–31; Mark 15:33–41; Luke 23:44–49; John 19:28–30)

45From the sixth hour until the ninth hour darkness came over all the land.
46About the ninth hour Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” which means, “My God, My God, why have You forsaken Me?”

47When some of those standing there heard this, they said, “He is calling Elijah.” 48One of them quickly ran and brought a sponge. He filled it with sour wine, put it on a reed, and held it up for Jesus to drink.

49But the others said, “Leave Him alone. Let us see if Elijah comes to save Him.”

50When Jesus had cried out again in a loud voice, He yielded up His spirit.
51At that moment the veil of the temple was torn in two from top to bottom. The earth quaked and the rocks were split. 52The tombs broke open, and the bodies of many saints who had fallen asleep were raised. 53After Jesus’ resurrection, when they had come out of the tombs, they entered the holy city and appeared to many people.

54When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified and said, “Truly this was the Son of God.”

55And many women were there, watching from a distance. They had followed Jesus from Galilee to minister to Him. 56Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.

The Burial of Jesus

(Isaiah 53:9–12; Mark 15:42–47; Luke 23:50–56; John 19:38–42)

57When it was evening, there came a rich man from Arimathea named Joseph, who himself was a disciple of Jesus. 58He went to Pilate to ask for the body of Jesus, and Pilate ordered that it be given to him. 59So Joseph took the body, wrapped it in a clean linen cloth, 60and placed it in his own new tomb that he had cut into the rock. Then he rolled a great stone across the entrance to the tomb and went away. 61Mary Magdalene and the other Mary were sitting there opposite the tomb.

The Guards at the Tomb

62The next day, the one after Preparation Day, the chief priests and Pharisees assembled before Pilate. 63“Sir,” they said, “we remember that while He was alive that deceiver said, ‘After three days I will rise again.’ 64So give the order that the tomb be secured until the third day. Otherwise, His disciples may come and steal Him away and tell the people He has risen from the dead. And this last deception would be worse than the first.”

65“You have a guard,” Pilate said. “Go, make the tomb as secure as you know
how.” 66So they went and secured the tomb by sealing the stone and posting
the guard.

The Soldiers Mock Jesus

(Isaiah 50:4–11; Matthew 27:27–31; Luke 22:63–65; John 19:1–15)

16Then the soldiers led Jesus away into the palace (that is, the Praetorium)
and called the whole company together. 17They dressed Him in a purple
robe, twisted together a crown of thorns, and set it on His head. 18And they
began to salute Him: “Hail, King of the Jews!”

19They kept striking His head with a staff and spitting on Him. And they knelt
down and bowed before Him. 20After they had mocked Him, they removed
the purple robe and put His own clothes back on Him. Then they led Him out
to crucify Him.

Mark 15:21–47 (BSB)

The Crucifixion

(Psalms 22:1–31; Matthew 27:32–44; Luke 23:26–43; John 19:16–27)

21Now Simon of Cyrene, the father of Alexander and Rufus, was passing by
on his way in from the country, and the soldiers forced him to carry the cross
of Jesus.

22They brought Jesus to a place called Golgotha, which means The Place of
the Skull. 23There they offered Him wine mixed with myrrh, but He did not
take it.

24And they crucified Him.

They also divided His garments by casting lots to decide what each of them
would take.

25It was the third hour when they crucified Him. 26And the charge inscribed
against Him read:

THE KING OF THE JEWS.

27Along with Jesus, they crucified two robbers, one on His right and one on
His left.

29And those who passed by heaped abuse on Him, shaking their heads and
saying, “Aha! You who are going to destroy the temple and rebuild it in three
days, 30come down from the cross and save Yourself!”

31In the same way, the chief priests and scribes mocked Him among
themselves, saying, “He saved others, but He cannot save Himself! 32Let the
Christ, the King of Israel, come down now from the cross, so that we may see
and believe!” And even those who were crucified with Him berated Him.

The Death of Jesus

(Psalms 22:1–31; Matthew 27:45–56; Luke 23:44–49; John 19:28–30)

33From the sixth hour until the ninth hour darkness came over all the land.
34At the ninth hour, Jesus cried out in a loud voice, “Eloi, Eloi, lema
sabachthani?” which means, “My God, My God, why have You forsaken Me?”

35When some of those standing nearby heard this, they said, “Behold, He is
calling Elijah.”

36And someone ran and filled a sponge with sour wine. He put it on a reed
and held it up for Jesus to drink, saying, “Leave Him alone. Let us see if Elijah
comes to take Him down.”

37But Jesus let out a loud cry and breathed His last. 38And the veil of the
temple was torn in two from top to bottom.

39When the centurion standing there in front of Jesus saw how He had
breathed His last, he said, “Truly this man was the Son of God!”

40And there were also women watching from a distance. Among them were
Mary Magdalene, Mary the mother of James the younger and of Joses, and
Salome. 41These women had followed Jesus and ministered to Him while He
was in Galilee, and there were many other women who had come up to
Jerusalem with Him.

The Burial of Jesus

(Isaiah 53:9–12; Matthew 27:57–61; Luke 23:50–56; John 19:38–42)

42Now it was already evening. Since it was Preparation Day (that is, the day
before the Sabbath), 43Joseph of Arimathea, a prominent Council member
who himself was waiting for the kingdom of God, boldly went to Pilate to ask
for the body of Jesus.

44Pilate was surprised to hear that Jesus was already dead, so he summoned
the centurion to ask if this was so. 45When Pilate had confirmed it with the
centurion, he granted the body to Joseph.

46So Joseph bought a linen cloth, took down the body of Jesus, wrapped it in the cloth, and placed it in a tomb that had been cut out of the rock. Then he rolled a stone against the entrance to the tomb. 47Mary Magdalene and Mary the mother of Joseph saw where His body was placed.

Luke 23:26–56 (BSB)

The Crucifixion

(Psalms 22:1–31; Matthew 27:32–44; Mark 15:21–32; John 19:16–27)

26As the soldiers led Him away, they seized Simon of Cyrene on his way in from the country, and put the cross on him to carry behind Jesus.

27A great number of people followed Him, including women who kept mourning and wailing for Him. 28But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. 29Look, the days are coming when people will say, ‘Blessed are the barren women, the wombs that never bore, and breasts that never nursed!’ 30At that time

‘they will say to the mountains, “Fall on us!”
and to the hills, “Cover us!” ’

31For if men do these things while the tree is green, what will happen when it is dry?”

32Two others, who were criminals, were also led away to be executed with Jesus.

33When they came to the place called The Skull, they crucified Him there, along with the criminals, one on His right and the other on His left.

34Then Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up His garments by casting lots.

35The people stood watching, and the rulers sneered at Him, saying, “He saved others; let Him save Himself if He is the Christ of God, the Chosen One.”

36The soldiers also mocked Him and came up to offer Him sour wine. 37“If You are the King of the Jews,” they said, “save Yourself!”

38 Above Him was posted an inscription:

THIS IS THE KING OF THE JEWS.

39 One of the criminals who hung there heaped abuse on Him. “Are You not
the Christ?” he said. “Save Yourself and us!”

40 But the other one rebuked him, saying, “Do you not even fear God, since
you are under the same judgment? 41 We are punished justly, for we are
receiving what our actions deserve. But this man has done nothing wrong.”
42 Then he said, “Jesus, remember me when You come into Your kingdom!”

43 And Jesus said to him, “Truly I tell you, today you will be with Me in
Paradise.”

The Death of Jesus

(Psalms 31:1–24; Matthew 27:45–56; Mark 15:33–41; John 19:28–30)

44 It was now about the sixth hour, and darkness came over all the land until
the ninth hour. 45 The sun was darkened, and the veil of the temple was torn
down the middle.

46 Then Jesus called out in a loud voice, “Father, into Your hands I commit My
Spirit.” And when He had said this, He breathed His last.

47 When the centurion saw what had happened, he gave glory to God, saying,
“Surely this was a righteous man.” 48 And when all the people who had
gathered for this spectacle saw what had happened, they returned home
beating their breasts. 49 But all those who knew Jesus, including the women
who had followed Him from Galilee, stood at a distance watching these
things.

The Burial of Jesus

(Isaiah 53:9–12; Matthew 27:57–61; Mark 15:42–47; John 19:38–42)

50 Now there was a Council member named Joseph, a good and righteous
man, 51 who had not consented to their decision or action. He was from the
Judean town of Arimathea, and was waiting for the kingdom of God. 52 He
went to Pilate to ask for the body of Jesus. 53 Then he took it down, wrapped it
in a linen cloth, and placed it in a tomb cut into the rock, where no one had
yet been laid. 54 It was Preparation Day, and the Sabbath was beginning.

55 The women who had come with Jesus from Galilee followed, and they saw
the tomb and how His body was placed. 56 Then they returned to prepare
spices and perfumes. And they rested on the Sabbath, according to the
commandment.

John 19:16–42 (BSB)

The Crucifixion

(Psalms 22:1–31; Matthew 27:32–44; Mark 15:21–32; Luke 23:26–43)

16 Then Pilate handed Jesus over to be crucified, and the soldiers took Him
away. 17 Carrying His own cross, He went out to The Place of the Skull, which
in Hebrew is called Golgotha.

18 There they crucified Him, and with Him two others, one on each side, with
Jesus in the middle.

19 Pilate also had a notice posted on the cross. It read:

JESUS OF NAZARETH,
THE KING OF THE JEWS.

20 Many of the Jews read this sign, because the place where Jesus was
crucified was near the city, and it was written in Hebrew, Latin, and Greek.
21 So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the
Jews,’ but only that He said, ‘I am the King of the Jews.’ ”

22 Pilate answered, “What I have written, I have written.”

23 When the soldiers had crucified Jesus, they divided His garments into four
parts, one for each soldier, with the tunic remaining. It was seamless, woven
in one piece from top to bottom. 24 So they said to one another, “Let us not
tear it. Instead, let us cast lots to see who will get it.” This was to fulfill the
Scripture:

“They divided My garments among them,
and cast lots for My clothing.”

So that is what the soldiers did.

25 Near the cross of Jesus stood His mother and her sister, as well as Mary the
wife of Clopas and Mary Magdalene. 26 When Jesus saw His mother and the
disciple whom He loved standing nearby, He said to His mother, “Woman,
here is your son.” 27 Then He said to the disciple, “Here is your mother.” So
from that hour, this disciple took her into his home.

The Death of Jesus

(Psalms 22:1–31; Matthew 27:45–56; Mark 15:33–41; Luke 23:44–49)

28 After this, knowing that everything had now been accomplished, and to
fulfill the Scripture, Jesus said, “I am thirsty.” 29 A jar of sour wine was sitting
there. So they soaked a sponge in the wine, put it on a stalk of hyssop, and
lifted it to His mouth. 30 When Jesus had received the sour wine, He said, “It is
finished.” And bowing His head, He yielded up His spirit.

Jesus’ Side Is Pierced

(Zechariah 12:10–14)

31 It was the day of Preparation, and the next day was a High Sabbath. In
order that the bodies would not remain on the cross during the Sabbath, the
Jews asked Pilate to have the legs broken and the bodies removed. 32 So the
soldiers came and broke the legs of the first man who had been crucified
with Jesus, and those of the other.

33 But when they came to Jesus and saw that He was already dead, they did
not break His legs. 34 Instead, one of the soldiers pierced His side with a
spear, and immediately blood and water flowed out. 35 The one who saw it
has testified to this, and his testimony is true. He knows that he is telling the
truth, so that you also may believe.

36 Now these things happened so that the Scripture would be fulfilled: “Not
one of His bones will be broken.” 37 And, as another Scripture says: “They will
look on the One they have pierced.”

The Burial of Jesus

(Isaiah 53:9–12; Matthew 27:57–61; Mark 15:42–47; Luke 23:50–56)

38 Afterward, Joseph of Arimathea, who was a disciple of Jesus (but secretly for
fear of the Jews), asked Pilate to let him remove the body of Jesus. Pilate
gave him permission, so he came and removed His body. 39 Nicodemus, who
had previously come to Jesus at night, also brought a mixture of myrrh and
aloes, about seventy-five pounds. 40 So they took the body of Jesus and

wrapped it in linen cloths with the spices, according to the Jewish burial custom.

41 Now there was a garden in the place where Jesus was crucified, and in the garden a new tomb in which no one had yet been laid. 42 And because it was the Jewish day of Preparation and the tomb was nearby, they placed Jesus there.

Notes

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(6) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.320.
(7) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.228.

(8) See Appendix A for a suggested sequence of events, adapted from Carson, D. A. ed. *NIV Zondervan Study Bible*. Grand Rapids, MI: Zondervan, 2015., p.2206.
(9) Blomberg, Craig L. *Jesus and the Gospels: An Introduction and Survey*. 2nd ed. Nashville, TN.: B & H Academic, 2009., p.402.
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(16) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.279.
(17) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.179.
(18) Blomberg, Craig L. *Jesus and the Gospels: An Introduction and Survey*. 2nd ed. Nashville, TN.: B & H Academic, 2009., p.403-404.
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(21) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.229.
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May God bless you and keep you.

Pastor John

Amen.